

# Joothi Taarif

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Rahe Amal Hindi se lipyantaran kiya gaya he.



**‘Note:- Tamam Rivayate  
Hadees ke khulase he.’**

**Bismillahirrahmanirrahim**

{1} Muslim, Raavi Hazrat Mikdad rd;  
Joothi taarif karne valo se murad vo  
log he jinka pesha hi logo ki taarife  
karna hota he, ye peshavar mohtaj log  
hote he, jo logo ki taarif me zamin  
asman ke kalabe milate he, taaki  
kuchh bakhshish mil jaye, ye logo ki  
taarif karna sher ajur shayri me bhi ho  
sakti aur aam bol chal me bhi ho sakti  
he, aise log zamane jahiliyat me bhi  
the, aur har zamane me paye jate he  
aise logo ke bare me hidayat di gayi he  
ki jab vo inaam aur bakhshish ki garaj  
se sachchi zuti taarife karne aaye to  
unke muh par mitti dalo,yani unhe  
apne maksad me nakam lauta do.

{2} Mishkat, Raavi Hazrat Anas rd; Rasulullah ﷺ ne farmaya- jab gunehgar ki taarif ki jati he to Allah ko gussa aata he aur uski vajah se arsh hilan lagta he. ye isliye ki jo shakhs Allah ke hukmo ki izzat nahi karta, balki khullam khulla uske hukmo ko todta he to vo izzat va ehteram ke layak nahi raha, iska hak to ye he ki isse zillat ki nigah se dekha jaye ab agar muslim samaaj aur muashre me iski izzat ki jati he to iska matlab to ye huva ki logo me apne deen aur Allah va rasul se mohabbat baki nahi he, ya agar he to bahut hi kamzor halat me he, aisi halat me zahir he ki Allah ka gussa hi bhadkega, uski rahmat is basti par kyu nazil hogi.

{3} Bukhari va Muslim, Raavi Hazrat Abu Bakar rd; Rasulullah ﷺ ki majlis me ek adami ke takva aur uski achchhi

halat ki taarif ki gayi, jahir baat he ki is surat me adami ke riya dikhlave me pad jane ka dar tha isliye Aap ﷺ ne mana farmaya- aur kaha ki tu ne apne bhai ko halak kar diya fir Aap ﷺ ne ye hidayat faramayi ki agar kisi shakhs ke bare me kuchh kehna hi pad jaye to is tarah kaho ki me fala shakhs ko nek samajhta hu aur is tarah na kahe ki fala Allah ka vali (dost) he, ya fala yakinan jannati he, is tarah kehane ka kisi bande ko hak nahi he, kiyu ki kya malum ki jisko vo jannati keh raha he vo Allah ki nigah me bhi jannati he ya nahi?, Jab tak adami zinda he imaan ki aazmaish gaah me he, kya malum ki kab dil palat jaye aur sidha raasta kho de, isliye zinda nek adami ke bare me yakin ke saath koi hukm na lagana chahiye aur marne ke baad bhi kisi ke bare me yu nahi kehna chahiye ki vo jannati he., ulma ne likha he ki agar

kisi shakhs ke fitne me padne ka dar na ho aur moka aa pade to uske muh par uske ilm aur takva vagera ki taarif ki jaa sakti he lekin ajiz ke nazdik is se bhi bachna behtar he kiyu ki fitne me padne na padne ka faisla Allah hi kar sakta he, kisi ki, andaruni halat ke bare me aam taur sahi, andaaza nahi lagaya jaa sakta.